

Guru Nanak created a revolution in the field of religion. He revealed a totally 'new' God, Who loves people of all faiths. The Guru also gave a new mission of life, that is, to accept all people as brothers and sisters irrespective of the name they adopt to love God.

The Gurus laid the foundation of man's uplift, not on such short-cuts as mantras, miracles or mysteries, but on man's own character, his own virtues already formed which help us in moral crisis. Life is like a cavalry march.

The officer of a cavalry on march has to decide very

quickly when to turn his men left or right. he cannot wait

until his men are actually on the brink of a nulla or khud.

He must decide long before that. In the same way , when

face to face with an evil, we have to decide quickly .

Temptations allow us no time to think. They always come

suddenly . When offered a bribe, we have to decide at once

what course of action we are going to take. We cannot

then consult a religious book or moral guide. We must

decide according to our impulse. And this can be done

only if virtue has so entered into our disposition that we are habitually drawn towards it, and evil has got no attraction for us. Without securing virtue sufficiently in character, even some of the so-called great men have been known to fall an easy prey to temptation. It was for this reason that for the formation of character the Gurus did not think it sufficient to lay down rules of conduct in a book; they also thought it necessary to train people for a continuous course of schooling in wisdom and experience, spread over many generations, before they

could be sure that the people thus trained had acquired a

character of their own. This is the reason why in Sikhism

there have been ten founders, instead of only one